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brings order out of chaos, like the Spirit moving on the face of the waters. Just as industrial life on a large scale is not possible without business management, so democracy has need of controlling persons. "In business enterprises or experiments in Socialism, when the worker dispenses himself of the aid of a specially able directorate, the total product, instead of being maintained or increased, shrinks to a fraction of what it was when the ability of the directorate was operative." When the Jesuits were a power in Paraguay, they taught the natives the art of watchmaking; but when the Jesuits were driven from the country, the native watchmakers were helpless. There was no longer a question of which did the most in the making of the new merchandise, the mind of the directorate or the labour of the men directed. Mr. Mallock rightly emphasises the fact that the great increase in wealth during the nineteenth century is due to the directorate of organisers of large businesses, a truth already admitted widely, and pleasantly expressed in the confession Mr. Mallock quotes from the *Vorwärts* that the Marxian theory that manual labour is the only source of wealth is as superannuated as Thales's belief that the universe is formed of water.

In some interesting chapters Mr. Mallock seeks to extract the residuum of truth contained in the philosophy of economic discontent. He devotes one chapter to the "right to respect," that is, the right of every man to be treated with courtesy by his employer (an obvious concession, but one of which the employer still needs to be reminded), and pronounces in favour of a minimum wage.

M. J.

London, England.

SHORTER NOTICES.

PROBLEMS OF THE PEACE. By W. H. Dawson. London: G. Allen & Unwin, Ltd. Pp. 366. Price, 7s. 6d. net.

Mr. Dawson concerns himself in this interesting book not with the war, but with the prospects of an after war settlement, a good "peace," the "delimitation of the boundary line of civilisation and the determination whether Germany shall for the future fall within or outside the line." As Mr. Dawson does not limit himself to mere adherence to the League of Nations scheme, but like Mr. Brailsford commits himself to definite proposals on the most vexed of European and colonial questions arising out of the war, there is much to be learned from the book, especially as his discussions are throughout remarkable for their wisdom and modera-

tion. Each question, the future of Alsace Lorraine, of Poland, and of the German colonies, the possibility of measures of reparation and of the organization for peace is treated in a conciliatory spirit, for the outlined policy is designed to cool not to inflame, to supplant international division by unity, and so to set Europe and the world on a better, safer, saner path.

Mr. Dawson proposes that the part of England should be, as at the Congress of Vienna, that of a mediator and conciliator; and there is no doubt that the question of European territorial adjustments can be treated by English writers with a spirit of detachment that is rarely found in the countries more directly interested. In a question in which the British Empire is directly concerned, the future of the German colonies, Mr. Dawson does not sufficiently stress the reasons against these being returned to Germany. In his claim for a parliamentary control of foreign affairs and a widely diffused public instruction respecting them and abolition of secret diplomacy Mr. Dawson is at one with an influential group of modern writers.

E. F.

A LEAGUE OF NATIONS: CONTRIBUTIONS BY VARIOUS WRITERS. London: The League of Nations Society, 1917. Pp. 30. Price, 6d.

This pamphlet is an attempt to popularize the idea of the League of Nations and to rebut the obsession that its supporters are but a handful of cranks building an impracticable Utopia. It contains two excellent papers by Mr. G. P. Gooch, on "The Concert of Europe and the Balance of Power," and by Dr. T. J. Lawrence on the development of international arbitration. Other contributors are Mr. L. S. Woolf and Mr. Noel Buxton. It is unfortunate that the idea of a League of Nations, familiar in the weekly and monthly periodicals, has been allowed so little publicity in the daily press, which is the most effective organ in fostering or discouraging the "international mind."

M. J.

THE COMMONWEALTH AT WAR. By A. F. Pollard, M.A., Litt.D. London: Longmans, Green & Co., 1917. Pp. viii, 256. Price, 6s. 6d. net.

Most of these essays have been published, and their republication serves, like turning over the piles of newspapers for the war-period, to show the vanity of human forecasts. For, in the words Thucydides puts in the mouth of the Corinthian envoys, "war least of all things proceeds according to programme." But though the writer sees no further than the rest of us in regard to the next turn of this kaleidoscope of war there are some weighty lessons which are more valuable than forecasts. The war is to him the epitaph upon the latest age of scientific progress, and the clamour for a more materialistic education is a reflex of this age in which the growth of man's control over physical forces outran his control over human passions. Dr. Pollard lays stress on the fact that this is no war of nations, but the civil war of the human race, and upon whose issue "depend the principles of the government of man"; that history is a light to guide us, that historical students will understand the Napoleonic wars all the better for having felt a similar tension, and that communion with the past is essential to the continuous life of humanity.

E. F.

LIBERTY AND DEMOCRACY AND OTHER ESSAYS IN WAR-TIME. By Hartley Burr Alexander. Boston: Marshall Jones Company, 1918. Pp. viii, 229, Price, \$1.75.

In the preface to this book of war-time essays Professor Alexander explains their appearance in this form (for they are all reprints of articles from this and other journals) by his belief that "the urgency of thought is such that every citizen who prizes his citizenship should publicly and repeatedly express the best that is in him" (p. vi). The dominant note of the essays—and indeed the only unifying idea—is this belief in the efficacy of reason and individual responsibility. Reason is the essence of true freedom and must be sought in a democratic state (p. 21). "None has suffered the delusion of a more colossal unintelligence than has Germany; none has so ghastly gained the horror of unreason into the souls of men" (p. 41). Reason dispels the fear of the mechanical—of industrial mechanism, political mechanism, and German mechanism. Reason, the guiding principle of Rousseau's democracy, elevates the ideals of humanitarian France to a place far above those of Darwin and Nietzsche. Faith in reason is the core of Americanism.

Several of the essays have reference to rather limited situations, such as the discovery of pro-German sympathy in our country at the time of our entrance into war, or the question of minority opinion during war-time. One of them, the longest, is a review of Rousseau's political humanitarianism, called forth by the appearance of Vaughan's edition of Rousseau, and related to the other essays by the fact that they are all more or less definite attempts to interpret the ideals of the various warring countries. In this attempt Professor Alexander is successful insofar as he is concerned with the restatement of these ideals in current idealistic vocabulary. Perhaps a less brilliant and passionate style might have lent itself more illuminatingly to a search for the practical import of such concepts as reason, progress, national ideals, the causes, in terms of ideals, for which the several nations are fighting. What, for example, is the interpretation of his conclusion that "Democratic liberty means, then, tolerance of individual judgment, for the sake of the cultivation of reason . . . It does not extend to conduct, except where conduct involves no mutual interference" (p. 150). What is the bearing of such a statement upon the problem of the conscientious objector? Even one who would agree that "general principles must be the first rules of all telling practice" (p. vi) would surely add that without specific problems of practice there can be no need for general principles.

E. A.

FREEDOM. By Gilbert Cannan. London: Headley Bros., Ltd., 1917. Pp. 106. Price, 2s. net.

Mr. Cannan is afraid of the fate of liberty. To-day "there is no nation under the sun where liberty is not everywhere conspired against"; women are in "captivity" and marriage is not what it might be. Punishment is "a blasphemous idea, an impertinent outrage upon the moral law which shines through all nature."

Mr. Cannan mistakes strong language for strong thinking.

M. J.

THE FREE PRESS. By Hilaire Belloc. London: G. Allen & Unwin, Ltd., 1918. Pp. viii, 102. Price, 2s. 6d. net.

With the thesis of this little book most people will agree, but Mr. Belloc's treatment could be more succinct. The case against the capitalist

press, its position in forming and misinforming public opinion is, however, effectively put, but Mr. Belloc does not point out the effect of "official" suppressions and perversions, a growing distrust of the official organ. Characteristic of Mr. Belloc's style are *boulades* such as "there never was a time in European history when the mass of people thought so little for themselves" (p. 83) and (speaking of certain suffragists) "I have never quite understood why these wealthy ladies wanted such an absurdity as the modern franchise, or why they so blindly hated the Christian institution of the family. I suppose it was some perversion" (p. 28). The main outlines of the danger of a press in which enormous power over public opinion is placed in the hands of a few people were ably stated by Mr. Chesterton in an article in the *British Review*, 1913.

M. J.

TERMS OF INDUSTRIAL PEACE. By Alexander Ramsay. London: Constable & Co., Ltd., 1917. Pp. xii, 144. Price, 3s. net.

Mr. Ramsay, who has seen both sides of the problem of the relation between capital and labour, states his case with full and sober knowledge. He has some practical suggestions to make in his criticism of English business methods as compared with the American, and the one-sided action of trades unions. In the interests of speeding up, he suggests that if it has been possible in the past for the Unions to punish a man for doing what they consider too much work, it is equally possible for them to punish him when he obviously does too little. Another good point he makes is the hitherto unsystematic use made of arbitration in our industrial system. The chapter on "Moral responsibility" is an appeal to public spirit. "The treasure of the world is mankind . . . if the time came when there were no circumstances to suggest the possibility, or justify the existence, of industrial war, the dawn would break on such a day as this land of ours has never seen. A day on which would be seen the development of a bigger and better race; of men full grown, not only in physical but in moral and spiritual qualities, the love of justice in their hearts, the passion for social righteousness in their souls."

M. J.

TOWARDS INDUSTRIAL FREEDOM. By Edward Carpenter. London: George Allen & Unwin, 1917. Pp. xvi, 224. Price, 3s. 6d. net.

Some of these papers have appeared before, in pamphlet form, but their re-issue at the present time is opportune. The most definite and concrete are "Small Holdings and Co-operation," and "The Village and the Landlord." "British Aristocracy and The House of Lords," is an unsparing exposure of one of the most mischievous and expensive anomalies in the world,—and one which is equally remote from either the democratic or the true aristocratic ideal. The concluding essay on Chinese civilization does not pretend to be an exhaustive or an impartial summing up of the pros and cons for this immensely stable type of social order; it frankly enumerates and emphasises its excellences alone, and is none the less interesting because we cannot accept as an ideal anything so static and allowing so little scope for human individual diversity.

F. W. STELLA BROWNE.

THE ESSENTIALS OF PHILOSOPHY. By R. W. Sellars. New York: The Macmillan Company, 1917. Pp. x, 301.

This is an excellent outline of the field and problems of philosophy. It is frankly written from the author's standpoint of critical Realism. The

style is clear and straightforward. The definitions are logical and illuminating. Problems are illustrated by references to their historical treatment and by occasional brief quotations. The close relation between philosophy and the sciences, particularly psychology, is emphasized. Teachers of introductory courses in philosophy will find the book of value in presenting a balanced and comprehensive view of the subject. It will probably serve better to systematize discussions and readings of diverse, first hand materials than to create the beginnings of philosophical interest. The references in connection with each topic treated are well selected and represent current as well as historical literature.

E. S. A.

THE WORLD AS IMAGINATION. (Series I.) By Edward Douglas Fawcett, London: Macmillan & Co., 1916. Pp. xlii, 623. Price, 15s. net.

The essential parts of the book reveal themselves as Part I, Chapter II. and Part II, Chapter I. Here the creative imagination is disclosed. Imagination is the "primeval reality, itself unresolved, into which all else can be resolved" (p. 7); and Mr. Fawcett persuades us toward this reality by examining the rôle of imagination in scientific hypothesis. An hypothesis advanced in explanation of natural phenomena is an "imaginal makeshift for sensible experience" (p. 26). A physical hypothesis has meaning for us only if we can supply in imagination "all the so-called secondary qualities . . . which are present in experienced nature but absent from the conceptual or mechanical substitute." Here "makeshift" appears to be used in the Bergsonian rather than the pragmatist sense. The imagining is a mental "substitute-fact": it is "true" if it is sufficiently like the reality in nature. But if the imagining is to be *like*, it must be of similar nature, and we therefore conclude that ultimate reality is "imaginal." But Mr. Fawcett adds "*presupposing, of course* (italics mine) acceptance of the main thesis of this essay" (p. 27).

Here the author's idealistic bias shows itself; and while he criticises the orthodox philosophy severely, and on the whole justly, I am not sure that he does not stick closer by it than he thinks. His absolutist tendency is most apparent in connection with the problem of evil. Evils are real (p. 569); and some space is devoted to a protest against explaining them away. But evil belongs only to the time-process (p. 584); "there can be no evil in the cosmic imagination considered apart from the creative episodes." Evil is born with a "change," aptly described as the "Fall." "The victimiser and the victims are the same reality . . . this is tremendous truth" (p. 587). Tremendous, but yet a household word. It is our old acquaintance, the Red Slayer, *la plaie et le couteau*!

If, however, one can accept imagination as a term of ultimate meaning, apart from contexts, then one can accept Mr. Fawcett's essay as a highly important work; and those who do not so accept it must yet admit that the thesis is elaborated with great ingenuity and care, and that many penetrating criticisms and observations have been scattered by the way. We must be grateful to Mr. Fawcett also for his outspoken denial of personality to the cosmic imagination.

T. STEARNS ELIOT.

A PHILOSOPHICAL SYSTEM OF THEISTIC IDEALISM. By James Lindsay, D.D., M.A., B.Sc.; F.R.S.E., etc. Edinburgh and London: Wm. Blackwood and Sons, 1917. Pp. xi, 530. Price, 12s. 6d. net.

Dr. Lindsay's work is an exposition and defence of theistic idealism, and claims to present a system intelligible, self-consistent and contra-

vened by no known fact. It is critical as well as constructive; and its criticism extends to thinkers British, American, German, French, and Italian. The contents of the volume are: Chapter I, "Foundations of Idealism: Laws of Logic and Psychology"; II, "The God of Theistic Idealism"; III, "The Metaphysics of Creation"; IV, "The Metaphysics of Time and of Eternity"; V, "History and Providence in Theistic Idealism"; VI, "The Philosophy of Nature"; VII, "The Philosophy of Science"; VIII, "The Philosophy of Art"; IX, "Freedom in Theistic Idealism"; X, "The Moral Order, and the Spiritual World, in Theistic Idealism"; XI, "Immortality in Theistic Idealism." Also, a very full index—twenty-eight columns—of authors and subjects.

Dr. Lindsay points out that the work belongs to universal philosophy, and that in its discussions all the philosophical disciplines are laid under obligation. But, for the present JOURNAL, it is important to observe that Ethics receives great attention through almost the whole work, particular emphasis being laid on the ethical aspects of individuality, of Deity, of history, of value, of art, of freedom, and of immortality. Neo-Hegelianism, Neo-Kantianism, Pragmatism, Bergsonism, Voluntarism, etc., receive critical though incidental treatment, and Realism receives some greater justice than is usual in works on Idealism. The range and character of the work, however, can be gathered only from its study.

L.

THE LIVING PAST: A SKETCH OF WESTERN PROGRESS. By F. S. Marvin. Third Edition. Oxford: Clarendon Press, 1917. Pp. xvi, 296. Price, 3s. 6d. net.

This excellent work is a short introduction to general history from the earliest times down to quite modern times. The subject of universal history was due, in essentials, to Kant and the philosophers of the eighteenth century, and Comte seems to have a very great influence on the modern school of general historians. The ideal of general history is utterly opposed to the ideas made rigid by tradition of "history" as an appendage of politics (cf. pp. 5, 57, 179, 223). The chapters of the book, after a first chapter on "Looking Backward," are on the childhood of the race, the early empires, the Greeks, the Romans, the Middle Ages, the Renaissance and the New World, the rise of modern science, the industrial revolution in England, the French Revolution and the allied social and political revolutions, progress after revolution, and "Looking Forward." The contrast with the usual books on history is shown more particularly in the chapters beginning with that on the Middle Ages. We see how religious organization in the Middle Ages was the center of Western evolution, but by the end of the thirteenth century the Crusades and the revival of study in the universities had set in motion new currents of thought, while the Papacy, by overstraining its authority, fell from its supremacy. In the fifteenth century we have the discovery of the New World and the resulting economic and intellectual ferment. In the seventeenth century the "physicomathematical" sciences become the most potent links in human society, and pave the way for the industrial revolution in the eighteenth and early part of the nineteenth centuries. During the nineteenth century science became more biological than mechanical and work of scientific reform brought the nations together and made "the strongest safeguard against international strife" (p. xvi). With regard to the present war, Mr. Marvin confidently hopes "that the cause of human unity will ultimately prevail, and perhaps even gain by the terrible blows which now

seem to be shattering it" (p. 258). A very interesting point is that commercial rivalry as a cause of war is certainly one cause but by no means the chief cause (p. 259). "The links of commerce were always stronger than its jealousies. It thrives on intercourse and goodwill. . . . A common activity is a better defence than a common alarm; and those activities are most easily internationalized which contain most science" (p. 260). The last chapter is mainly devoted to emphasis on the needs of the future generation. The whole book is devoted primarily to that Western civilization which at present dominates the world. Mr. Marvin's work can hardly be too highly recommended.

PHILIP E. B. JOURDAIN.

THE ECONOMIC ANTI-CHRIST: A STUDY IN SOCIAL POLITY. By the Rev. W. Blissard, M.A. London: George Allen & Unwin, Ltd., 1917. Pp. 253. Price, 6s. net.

The Anglican Church had, not long ago, a mission to call the nation to repentance. There are signs that some churchmen, such as Mr. Blissard, feel that it is the Church that is in need of repentance for its opportunist complicity with what the author terms "economic militarism," with its consequent loss of human values, and for "increasing the supreme peril of aborted faculty by functioning mainly in spiritual individualism." As far as the primary causes of social impulse matter, the Church has gone into retreat and remains there, and in the modern industrial world it is Trade Unionism that is applied Christianity. Mr. Blissard is a hard hitter and gives the Church some honest hammering. In the last pages of his book he repeats the conclusions of his earlier work, *The Ethics of Usury and Interest*, that capital is the Anti-Christ, and the industrial system an economic militarism without conscience or morality.

M. J.

THE CHURCH IN THE COMMONWEALTH. By Richard Roberts. London: Headley Brothers, 1917. Pp. 151. Price, 2s. net.

This book, the second volume of a new series called "The New Commonwealth Books," is a brief and effective plea for disestablishment, on the ground that the national church almost always suspends its functions in times of crisis. "There is no case on record of a state church which has refused to follow the drum" or bless any military venture. The author, a Presbyterian, insists on the democratic view of the State, his ideal is what he calls a "Federal State," granting free play to the life of groups and adjusting harmoniously their external relations.

M. J.

WOMEN AND THE SOVEREIGN STATE. (New Commonwealth Books.) By A. Maude Royden. London: Headley Bros., Ltd., 1917. Pp. 142. Price, 2s. net.

This survey of the relations of women and the State is a fervently and persuasively written expansion of the thesis that women are a servile class in the community, and helots among the Spartan males. The position of woman is, in her eyes, due to what she believes to be the subjection of woman to man, the refusal of her claim to any other than a sexual life. The lines of the argument are familiar.

G. S.

LAST WORDS ON GREAT ISSUES. By John Beattie Crozier, LL.D. London: Chapman & Hall, 1917. Pp. xiv, 226. Price, 10s. 6d. net.

This collection of papers by Dr. Crozier is, according to the author, valedictory, and by way of winding up his literary career. The papers are also what he considers the most significant pages of his long lifework, his last will and testament in a nutshell. They range from religion and religious experience to protection, from spiritualism to socialism. What has limited Dr. Crozier's public has been his preference during his career for the unpopular side. He was a protectionist before Chamberlain, a rebel against the reigning Victorian kings of thought, Darwin, Spencer, and Mill. Now at the present time the general drift of his opinions are shared by a wider public. The fragmentary letters to the press (Chapter XII) are hardly worth reprinting. In "A Literary Outcast" he compares his long run of neglect to the fate of Samuel Butler, who was "obliged to throw his stack of unsold books at peoples' heads on the chance that some poor devil might read them," but even assuming that the fluctuations of Butler's reputation have a parallel in Dr. Crozier's, there are worse fates than that of the isolated and forgotten Butler, who has now become the headstone of the corner.

M. J.

FROM PERICLES TO PHILIP. By T. R. Glover. London: Methuen & Co., Ltd., 1917. Pp. xii, 406. Price, 8s. 6d. net.

Dr. Glover gives a vision of Greek life during the century and a quarter between the birth of Pericles and the accession of Philip, not in the form of a continuous history, but in ably written studies of Greek life as it showed itself in a traveller (Herodotus), a poet (Euripides), a historian (Thucydides) and in education, in the market and in home-life. The reason why he chooses a personal illustration in so many cases is because significant events are "not deposited in history naked and solitary like the boulders shed by the ice floes on the southern shore of the Gulf of St. Lawrence," but are apt to be associated with the personality of some man, who has helped to make the atmosphere of his own day or the age following.

Athens was an education for Greece, Pericles said; what came out of Athens is still the basis of our own education. There are, besides, points of contact between the political philosophy of Athens and of European states today; and the danger of imperialism, the result of setting up of precedents of "frightfulness," as in the *andrapodizing* of Melos, the strain of a long war and the readjustment of all life to conditions that raise question and doubt, the endeavour to re-found society are not only of great historical significance: Athens is still a teacher by its example; and Dr. Glover's book is another proof that we have not yet exhausted the Greeks.

M. J.

THE STATESMANSHIP OF WORDSWORTH: AN ESSAY. By A. V. Dicey, K.C., Hon. D.C.L., etc. Oxford: at the Clarendon Press, 1917. Pp. viii, 134.

The recent biography of Wordsworth by Professor Harper has created a fresh interest in his life, his poetry, and his social and political ideas; and now this little book by Mr. Dicey emphasizes the political side of his work in a very striking way. Mr. Dicey seeks to show that Wordsworth's attitude towards the political problems of his time was, on the whole, consistent throughout; and that, in many respects, he had a more profound insight into these problems than that which was displayed by Vol. XXVIII.—No. 4

the professional politicians. Wordsworth, he contends (at any rate during the period of his statesmanlike activity) "was neither a Whig nor a Tory." "You cannot," he says, "better sum up the peculiarity of Wordsworth's political creed than by the statement that he imbibed the best truths which Burke could teach, and yet at the same time retained unshaken that complete faith in freedom, and that hope of human progress, which formed the truest part of the revolutionary dogmas." He supports this contention by many quotations both from Wordsworth's prose writings and from his poetry; and he appears to have succeeded in establishing his case. He urges that Wordsworth was essentially "a Republican who saw that the French Revolution, looked at from its best side, was a step in the progress of mankind." It led to "the political creed that every State, at any rate in Europe, ought, if possible, to be inhabited by citizens who were, or felt themselves to be, one nation, and that no nation should be governed by any foreign power." By insisting on this principle, Mr. Dicey claims that Wordsworth "anticipated by more than twenty years the nationalism of Mazzini."

Mr. Dicey's object, however, in calling attention to Wordsworth's statesmanship, is neither a purely biographical nor a purely historical one. He seeks to bring out the close parallelism between the main problem that presented itself to Wordsworth a century ago and that with which we are confronted at the present time. "In his statesmanship, as in his poetry, Wordsworth's eyes were always fixed upon fact. He preached in season and out of season, in poetry no less than in prose, that in his day the one duty of England was to deliver the world from Napoleonic despotism. He, being dead, yet speaketh. He tells us that our duty to-day is to deliver the world from the far more brutal and the far more dangerous despotism of the Kaiser."

Wordsworth's poetry took a long time to gain the appreciation that it deserved; and it is probably true that his statesmanship has taken still longer to gain it. In both cases this may, no doubt, have been largely due to the strong individuality and aloofness of his temperament; but certainly we ought now to be able to overcome that difficulty. Professor Harper did much to make all the aspects of his work more intelligible; and, on the more purely political side, Mr. Dicey's book adds a very valuable supplement.

J. S. MACKENZIE.

AN ETHICAL SYSTEM BASED ON THE LAWS OF NATURE. By M. Deshumbert. Translated from the French by Lionel Giles, M.A., Litt.D. Chicago and London: Open Court Publishing Company, 1917. Pp. xvi, 241. Price, 2s. 6d. net.

M. Deshumbert endeavours, with meticulous detail and infinite seriousness, to prove that "the object pursued by Nature is not merely life, but life reaching the highest possible pitch of activity, morality and intelligence." His book is a storehouse of interesting and significant facts about animal and plant life, and he clearly emphasises the double duty of human beings, to care for and protect domesticated animals and "to inflict no unnecessary suffering" on the wild species. He is also emphatic on the need for mutual help and co-operation between human beings. Unfortunately his method of expression is very heavy, and the personification of "Nature" needlessly cumbrous and misleading. The pages of moral aphorisms might well be omitted.

Dr. Saleeby contributes his usual self-advertising preface.

F. W. STELLA BROWNE.